UHURU

BLACK COMMUNITY NEWS SERVICE

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STILL NO JUSTICE

FEB 11th 69—FEB 11th 70

Some basic facts concerning the case of the Black students re: S.G.W.U. Computer Centre occupation which eventually lead to the arrest and incarceration of 97 people on Feb. 11th, 1969.

1) April 1968, six Afro-Caribbean students laid charges of racism and incompetence against one Biology Professor, Perry Anderson.

2) The University Administration ignored the seriousness of the complaint, taking no action to investigate the matter.

3) December 5, 1968, students and the University reached a mutual agreement, that a Hearing Committee to weigh the evidence for the charges, was to be formed. It was explicitly agreed that this committee was to be acceptable to all three parties involved, i.e. the University, Prof. Anderson, and the students.

4) The University, upon advice of the Board of Governors, chose to act unilaterally (a violation of the December 5 agreement) in appointing the Hearing Committee, and informing the students to appear at the Hearing on January 26, 1969, to present their evidence for the charges.

5) The student refused to participate in this hearing, declaring it to be unconstitutional, unethical, and an act of bad faith on the part of the University. Note: the Chairman of this committee once stated to the students that irrespective of whether or not they presented their evidence, the Committee would find Anderson innocent, then institute charges against them.

6) The Computer Centre of S.G.W.U. was occupied, and 5 demands were presented to the University Adminitration.

7) In the succeeding days of the occupation, the students obtained tremendous support both within the University, and in the Black Community.

8) On Sunday, February 9, 1969, the students and administration Lawyers came to a compromised agreement. This written document was signed by the students; at that time, they were assured by the University's Lawyer and the Dean of students that the acting principal would also sign. The occupants of the Computer Centre and the faculty Lounge prepared to evacuate. They later learn, however, that SGWAUT, the University Faculty Association a third party, had rejected the document.

9) Tuesday morning February 11, 1969 at 4.00 a.m., police entered the Computer Centre. Later that day, 400 well armed and equipped police moved in to arrest the ninety-seven unarmed students.

10) Ten days later, the Court started to grant bail, so that by the end of six weeks, the last three were released. Total bail amounted to over a quarter of a million dollars.

11) February 11 was followed by an atmosphere of terror, and a tremendous police harrassment of black people here in Montreal.

12) All the students have been expelled from the University. Professor Anderson however, has been publicly exonerated by the University and by the mass media.

13) For several months now, the students have consistently called for a Federal Investigation into events at the University. But to no avail.

15) It is crucial that this issue be raised locally, nationally and internationally. The facts concerning the black students at Sir. George Williams University must be brought to the surface, particularly when the mass media excludes racism when reporting on this case. The lives of ninety people depend on this, and justice demands it. Time is of the essence.

The following is a list of demands presented to the Administration of S.G.W.U. by the students who were occupying the Computer Centre.

1) That the Hearing Committee and its subsequent proceedings be totally and publicly rejected.

2) That the Administration arrange a meeting of themselves, Prof Anderson, and ourselves to settle the composition of a Hearing Committee, the procedures under which any such Hearing will be conducted, and the date and time of such a Hearings.

3) That any such meeting with the Administration be held in an atmosphere free of all threats of reprisals and other punitive measures, juridical, educational or otherwise.

4) That due considerations be give to those Caribbean students who have lost study time due to their brotherly devotion to this case over the last few months.

5) That all criminal charges of all Black students be dropped immediately.

LETTERS

Dear Sir

On Friday, January 30th, I attended a meeting organised for the promotion of a "Black Studies" programme at McGill University. Despite the lack of extensive advertisement, the attendance was quite good.

Mr. Carl Parris introduced the first speaker, Mr. C. L. R. James, popular West Indian historian, politician, writer and orator. The speaker then presented his concept of "Black Studies, repeatedly emphasising the fact that such a programme should not be considered a "concession" to black people. Instead, such a programme should be a re-evaluation of the history of man, with the role of the black man given its rightful place. Consequently, "Black Studies" can benefit both blacks and whites; not only can it provide new insights into the study of man but it can lead to the correction of many established fallacies.

Mr. James pointed out, for example, that whereas everyone agrees that the most significant event in the history of modern man is the Industrial Revolution; little emphasis has been put on the vital role of slavery in this occurence. He proposed that an investigation into the role of the black man in American history and politics should be undertaken. Furthermore, he suggested that a vital part of such a programme could be an evaluation of the contributions made by individual Americans, both black and white, to the study of the black man. Richard Wright and Paul Robeson, who, according to the speaker, once courted the cause of Communism as a possible solution of world problems, were never allowed to "come back home", whereas many white men not only were welcomed back but arose to positions of great prominence in their communities. Mr. James argued that inquiries into the reasons for this can prove to be quite revealing and rewarding.

I must, however, express my surprise at Mr. James' inclusion of William Faulkner, white Southern writer, in his selective list of individuals, especially since such a towering figure as Mr. Marcus Garvey of West Indian birth was omitted. I seriously question his interpretation of Faulkner's *Light in August* and cannot see any justification for the choice of the already much studied writer, except perhaps as an illustration of the white man's ignorance of the true nature of the black man and of his obsession with his own guilt.

Mr. James then concluded his discourse with comments on the importance of the study of African history and culture. An examination of the Nigerian tribal system, he argued, would throw great light backwards onto the Greek tribal system. Moreover, he proposed that some of the most enlightened approaches to contemporary world problems are being put forward by several African leaders.

It was obvious that Mr. James operated under the handicap of limited time, yet I feel that the emphasis on American studies was somewhat overdone. Africa, as our land of origin, deserves a unique place in such a programme; however, there are other black people whose lives, past and present, are of great relevance to such studies.

I experienced some difficulty in understanding Mr. Hare, the next speaker, because of his unfamiliar accent and a tendency to slur his words. I was quite interested in his explanation of the two main streams of the American black nationalist movements and his evaluation of their respective strengths and weaknesses. What followed was somewhat disorganised. I often failed to detect the relevance and conclusiveness of his episodes, even though they were very amusing. However, his urgent call for a new look at the establishment which controls our lives did come through.

In conclusion, I would like to extend my congratulations to Mr. Parris and his fellow organisers. Black Studies is most vital today and is long overdue in our Canadian universities. Such a programme would provide great opportunities and would be a privilege in itself, but it is not easy to organise. Its success lies not only with the efforts of a few and with the speeches of outsiders, but with meaningful dialogue among the members of our black community.

Lorice Elliot

EDITORIAL

DEEP RAMIFICATIONS

Feb. 11th 1970 makes it exactly one year since that most eventful day at Sir George when a two-week occupation of the Computer Centre suddenly came to a turbulent end. The students, most of whom are black, arrested on that day, after one long year of delaying tactics, are now presently undergoing trial in Canadian courts of law. History is proving that this was no ordinary student occupation and that the ramifications, which run much deeper than those of any other student protest, are being deeply felt throughout Canada and the West Indies.

On the local scene, as a direct result of the Sir George affair, we have seen the evolvement of the "UHURU" - a community newspaper operated solely by blacks and for blacks. The time had come for a black news media so that communication between black people will be enhanced. Thus the knowledge of what each of us is doing or not doing will be available. Also as a direct result came the controversial Thursday Night Rally, a body which meets every Thursday to discuss the problems of black people with the hope of providing solutions (at first it was the Sir George problem but has now been broadened in outlook). This body also dealt with a re-education process to some extent. We are of the opinion that from these two black institutions (UHURU & Rally) there has come a rise in the social and political consciousness of the Black community.By this we do not mean a rise in awareness as to the evils of whites and their capitalistic society, for there is very little about this subject that the black masses of people don't already know from practical experience, but more in the sense of the progressive awakening of desires to come together to forge a way ahead in which all can participate. Hence, we see the closer working relationship between students (both University and high school) and working people' and all this in spite of the different ideological stands of individuals. From such an awakening, serious political and social developments will emerge.

As a direct result of this stance made by the students for the dignity of all black people, this assertion of blackness, we are seeing the emergence of revolutionary leaders and groups throughout the Carribean. These people were able to come to prominence by rallying around the issue of Feb. 11th. and now they are broadening their scope in terms of complete revolution throughout the Carribean. The reasons for this widening of perspective, besides the existing subjective conditions, are many. They have clearly seen the Sir George issue as a microcosm of their general struggle, for one, the enemy is the same e.g. many of the people on the board of governors at Sir George are shareholders in large coporations that exploit the Carribbean people That such a struggle was initiated by students on a campus in Montreal is no coincidence when one understands the connection between pyschology and economics. These white people control our minds pyschologically in schools and universities and from this mind-control stems economic control, then political and cultural exploitation to the fullest.. thus the university itself becomes a colonial institution vis à vis black people. When the students stood up at Sir George, it was a step forward for their people both in Canada and the Caribbean. It can also account to some extent, for the reason why the new Carribbean insurgence is carrying a strong anti-Canadian banner; the Sir George incident blew the myth of friendly Canada and this resulted in an exposure of the military-imperialistic ambitions of Canada in the West-Indies.

The students were imprisoned for sometime (2 week-6 weeks) before bail was granted to them. However, since they have been let out, the hardships that they have been and are presently facing tell us something about their strength and courage. They have been refused jobs and hence the problem of day to day survival are very pressing e.g. rent, food and so on. Many keep evading their landlord and hence have trained themselves to exist on one meal a day. All this have been going on for one whole year and it's nothing short of psychological imprisonment. The support of the people in the black community so far has been very important both to the students and to the struggle itself. In the days and weeks to come much more support is going to be needed, for things are coming to a head rapidly. Many black people are talking about being objective, but this objectivity is an escape, for it really means neutrality. However, today no black man can afford to be neutral, he must either be part of the problem or part of the solution. Others talk about being individuals but again, individuality can be enjoyed only so far as it refers to the interpretation of one's experiences and any other form of individuality is a waste of time, is re-actionary and must be transcended for the sake of action for a common good. Each black man is a member of a downtrodden race, for which he must stand. Many of the brothers and sisters in our community who have visited the courts in the preliminaires and are now attending the trials, are convinced, due to many conspicuous irregularities in the judicary process, that justice will not prevail at the trials. Each black person in Montreal should ask himself the question, "What can I do in my own little way to secure justice for my people and not to forsake my race?" For it is not a simply matter of 42 black students, but more a matter of the whole black race being on trial. Once again, we must emphasise that the strength and courage of the students must be admired and if necessary duplicated. This must not merely be an act of psychological identification - in the sense that we identify with the ones on trial or imagine ourselves to be them, but more an act of participating in the defense of the values the students stood and are standing for.

Dear Editor,

The February second edition of UHURU just came and I find it Right On. Full of meat from cover to cover, it provides a real meal. After fearing that perhaps it had gone under due to financial pressures, I can say it was worth waiting for.

I would like to add a few comments to Kofi's article on the Nigeria-Biafra war. As you may recall, there was very little political analysis of that war in the mass media throughout its tortuous history. People who were at all interested involved themselves on the humanitarian level. In fact the tales of human suffering were so intense they served to distract attention from the political aspects of the war. In all wars there is colossal human suffering, so why such loud laments over the suffering in this war. War by its very nature is a political manifestation. Could the laments have been to deflect attention away from the political-economic struggle? To sum up the situation with the statement, "As long as imperialists are allowed to maintain a foothold in Africa, many more Biafras and Katangas will occur", is much too simplistic. In order to help prevent future Biafras and Katangas, we must b more politically aware. Statements such as the previous quotation are so true as to be clichés but contribute nothing to political maturity. We must be able to better understand what the imperialist game is all about. Was the Nigeria-Biafra war really "irrelevant to Africa's needs"?

What is the ultimate need and goal of all anti-imperialist Africans? - A strong and ideologically united Africa. Who stands to lose most from such a unity-indeed is threatened with extinction? - Rhodesia, South Africa, Portuguese and French Angola. Now, just coincidentally, Biafra's allies, suppliers of arms and military "advisors" were the aforementioned quartet. Kofi's parallel with Katanga is excellent because Biafra, too, was the most economically viable region in the Nigerian Federation. The old principle of DIVIDE AND RULE still applies, only the enemy is getting much, much smarter. What better smokescreen than humanitarian concern for suffering women and children. Every liberal heart responds to that so long as its apolitical. That's why the liberal is so impotent to prevent or react to the real implications of war. England's role, too, is very clear, being totally committed to the Nigerian Federation, she could not permit the loss of oil-rich Biafra to interests more difficult to manipulate.

From the point of view of the Pan-African movement, Nigeria must not lose Biafra just as the Congo could not lose Katanga. Every crack weakens the ultimate structure of a United Africa. So it becomes a question of choosing ones enemies. There are times when it is politically expedient to choose the lesser of two evils. Later is time enough to rid oneself of the lesser evil too.

The enemies of the people abound, motivated by one word, Capitalism. Capitalism equals power, greed and imperialism. We must never lose sight of what the struggle is all about. Imperialism cannot be wished away, people must be strong and united in order to defeat it. They must also be politically aware enough to resist the appeals of regional nationalists like the Tshombes and Ojukwu's who only serve the enemy.

Power to the people.

Claire H.

PROSECUTION ENDEAVOURS TO PROVE CONSPIRACY

The fate of ten Trinidad and Tobago nationals now on trail for five charges of conspiracy, in a court of the Assizes in Montreal, is still very uncertain; for whether they are found guilty or innocent of conspiracy, they will later have to face trial to determine whether the five alleged acts of conspiracy were actually committed by the accused.

Justice Kenneth McKay, the judge who refused an appeal to seven juveniles, also arrested on Fev. 11th, 1969 at Sir George Williams University, is presiding over the case. He, along with an 11 man jury (one permanently discharged due to illness), over the past two weeks, have been listening to the testimonies of the prosecution's witnesses. So far the prosecution has presented several policemen of different ranks, a fireman, a chemist employed by the police department, a Black student of Sir George Williams University, the food service director and the comptroller of the auxilliary services of S.G.W.U.

Policement Testify

To date a total of 14 policemen have testified, all describing (with contradictions their experiences on their arrival on the 9th floor of the university. Valerie Balgrave, Glenda Edwards and Jose Amoroso (3 of the accused), have been identified by one constable as having been seen leaving an exit close to the computer center prior to their arrest. Somehow, at the same time another constable saw Jose, a 300 pound brother, making his exist at a completely different location.

Lieutenant Forrester, head of the Riot squad said that he learned from University officials that the "occupants" were armed. He then received orders (sanctioned by the administration of S.G.W.U.) to enter the computer centre and arrest them for mischief. With this he and his men proceeded to dismantle the barricade. During this operation, they noticed fire and smoke coming from the area of the computer center. Immediately they began to fight the fire with some 50 to 60 fire extinguishers which they had with them.

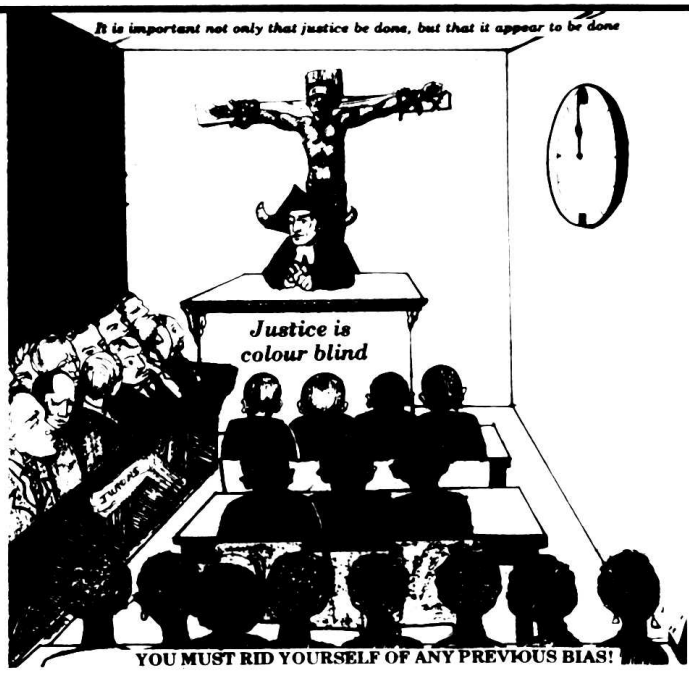
Constable Guilbert enjoyed the morning of Feb. 11th. He was met with an atmosphere of gaiety when he arrived, and he "talked" and "joked" with the students - those who were not tucked away in their sleeping bags. The mood changed when fifty of his confrères made their grand entrance. Constable Guilbert vividly and humorously recalled the actions of the police and students. There were shouts of "Why don't you pricks leave us alone." If you don't leave us alone we'll break one computer an hour!" while police tried to penetrate the barricade.

Identifying individuals from the batch of 95 photographs that the prosecutor gave him to choose from was difficult for constable Guilbert. After much deliberation he pointed out Hugo Ford as someone he had seen in the computer centre. Although he couldn't remember where he had seen Kenneth Williams, a photographer for T.V. Sir George, who was also arrested, he knew he had seen him that day.

Contrary to constable Guilbert, most of the other police witnesses had seen the pictures before and came prepared to identify their chosen men.

Henry Werrell Speaks

Henry Werrell, a Black man employed by S.G.W.U. for the past thirty years, testified that he was called to the computer centre shortly after the "occupation" began on Jan. 29, 1969. He could not remember seeing any of the ten accused there at that time.



YOU MUST RID YOURSELF OF ANY PREVIOUS BIAS!

Mr. Werrell recalled a conversation he had with Kennedy Fredericks, an alleged co-conspirator on Jan. 29, 1969, in which Kennedy described the "high handed racist attitude of the administration in their handling of the Anderson affair. He went on to say that "The students intend to bring the University down to its knees and burn the computers if necessary." Although this witness claimed he was ignorant of most of the proceedings surrounding the student's complaint against Pref. Anderson, he told Mr. Fredericks that the occupation was "foolish".

Werrell talked of the General pandomania on the 9th floor among the 50 to 60 press people and Sir George Faculty members who were on the 9th floor when the fire broke.

Like many other witnesses, he had a clear vivid memory when addressing himself to the prosecution, but on cross-examination by the defense his memory became cloudy and at times failed him completely.

Evidence From Within

Crown Witness, Vaughn Dowie, a Black student presently attending Sir. George Williams University took part in the sit-in until 4.30 the morning of Feb. 11th. He left the University premises the same time the police arrived at the Henry. F. Hall Building. Mr. Schwartz a prosecuting attorney and a faculty member of the University took Vaughn's name prior to his departure. He was later Subpoenaed by the prosecution for this trial.

The prosecution found that Vaughn's testimony conflicted with his earlier testimony at the Preliminary hearing and a statement made to the police on Feb. 17th, 1969 He did not positively re-identify two people he identified a year ago. Evidence concerning the number of axes he saw in the computer centre, the number of times he visited the computer center and the number of committees that existed in the faculty lounge, did not coincide with previous statements he made under oath. Justice McKay declared Bro. Dowie hostile to the Crown and withdrew "the protection of the Court" making it possible for Vaughn to be prosecuted on any self-incriminating evidence he may have given in his testimony.

The following morning the defense (on Vaughn's behalf), submitted that "a witness is declared hostile only in exceptional circumstances." Mr. Mergler continued to bring to the attention of the court the fact that such mistakes had been made by other witnesses in this case and none were declared hostile. At this point, the judge reversed his original decision only to change it again ten minutes later.

Student Associations Support Sit-In

The Art Students Association, of which Vaughn Dowie was executive vice-president, agreed to aid the sit-in by donating $50. a day for no more than two weeks. Another organization, the Students Association, of which all day students are members, also gave financial assistance to the sit-in.

Several faculty members were seen by Vaughn on many occasions in the sit-in area between Jan. 29th and Feb. 11th. Vaughn explained that there were four committees in existence during the two week period of the sit-in, namely, sanitation, security (responsible for keeping out hostile persons), strategy and food. All committees functioned on a voluntary basis, with no leaders or established organization.

The interference of the teacher's Association of University in the agreement made between students and administration regarding the students five demands was of grave disappointment to the students. Later that night, a meeting was called to discuss the pro and cons of escalating the sit-in but no decision was made. However, in the early morning hours of Feb. 11th. Vaughn learnt that the sit-in would be extended to include all floors from the seventh up. He acknowledged his participation in the erection of the barricades blocking off stair ways and escalators leading from the sixth to the seventh floor.

Chemist Comes to the Stand

A Chemist and fire expert of the Police Scientific, Institute, after giving a lengthy resume of his qualifications testified that he arrived at the scene of the fire on Feb. 12th (one day after).

Upon investigation he concluded that because the fire seemed to have started in three separate places and their was no evidence of electrical failure, he concluded that Arson was the cause. Under cross examination the fire expert admitted that because the debris had been cleared away before he came and because he had spoken to none of the firemen and witnesses of the fire, his decision was based more on theory than fact. He conceded that a fire could spread as a result of convection, radiation and transport of burning materials.

Don McPhee, the director of food services at S.G.W.U. gave a statistical rundown of damages done to the cafetaria on the 7th floor.

After being awakened in his office in the cageteria, he saw Roosevelt Douglas, Mike Lerner and Vaughn Dowie, in addition he saw thirty other students. He claimed that he saw Rosie Douglas, Kelvin Robinson and Kennedy Fredericks carrying axes in the cafeteria area.

Justice Is Blind

Justice McKay in maintaining the prosecution's objection throughout the proceedings, squashed any moves on the part of the defense to bring to the knowledge of the jury the question of racism. Racism - the very issue which instigated the whole case! He reiterated his statement that "Justice in Blind" and further to that "Sir George Williams University is not on trial in this court room." He instructed the jury to ignore the ideas of the accused as he was not interested in their motives, political beliefs and ideas.

Justice McKay refused to allow the defense to submit into the records a number of documents - one describing a plan by the administration fo S.G.W.U. to cause a controlled confrontation to get rid of the radical elements on campus.

One Arrest Per Week

Two weeks ago Kelvin Robinson was held in jail over night because he was five minutes late after the luncheon adjournment on Wednesday Jan. 28. 1970 - a most unusual accurence.

Last week Edmund Michaels spent two nights in jail. Apparently Bro. Michaels was held because he told Crown witness V. Dowie to "keep his cool" and "no other witnesses before had so much trouble in court." Previous to this none of the accused had been warned against speaking to Dowie or any other witness. The judge has threatened to revoke the bail of ALL the accused should any of them be late or if at any time they should attempt to communicate with the witnesses. Inspite of the blindness of justice and injustice, the trial continues at the court of Assizes in Montreal -

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CAPITALISM AND SOCIAL LIFE

Economically, Capitalism is the system or organization of labour based on the principle of surplus labour and surplus value. That is, a worker sells his labour time for a determined sum of money and in that time, produces that determined sum, plus additional sums which are kept by the Capita list. The essence of this system being to extract as much labour and surplus value as possible. i.e. to maximise profits as much as possible. So that the Capitalist becomes richer and richer, pays the worker as little as possible and by his influences (TV, radio etc.) cajoles the worker into buying more and more, until there develops a vast and insurmountable gap between the wealth of the Capitalists and that of workers. Thus, because the Capitalists (who are relatively small in number) possess all the wealth they immediatly exert the controling influence over everything. They become the ruling class and their principle aim is self preservation and greater accumulation of profits.

Because of this need for self preservation, Capitalists have to Ferecious-ly compete with each other and by a natural process, to eliminate the weakest of their clas, so that as capitalism developed, its form changed from many small capitalists to fewer but larger Corporations or monopoly capitalists owning and controling larger and larger establishments and industries. In effect then, a very small and select group of people controls the economic life of the society and thus ultimately the social life.

Imperialism is Capitalism but on an international scale where monopoly Capitalists export their products and their capital to foreign underdeveloped countries in order to exploit the people of those countries and to reap enormous profits. Of course also, with this economic exploitation goes ideological, and cultural exploitation on a scale so vast that it is astounding.

IDEOLOGY

Because Capitalism is based on the profit motive with self interest predominating and because of the desperate need of maintaining themselves in power, the principle aim of the ruling classes is to foster acceptance of themselves and their system and to discourage change in that system. Since change is a natural phenomena however, what the ruling classes have done is this: They allow certain change or development to take place on the physical or material level (men on the moon, etc.) But they control the real essence of change by keeping an iron glove on predominating philosophies. This is done in two ways: (1) by allowing the scientific approach to gain strong foot holds in the realm of philosophy and by perpetuating instead the oppressive, unscientific, outmoded and decadent philosophy of "idealism" (2) by promoting the philosophy of abstraction or isolation. That is, although there may be scientific developments and advancements on the material level, this is isolated from developments on the philosophical or ideological level. Thus we have the incongruous phenomena of men on the moon praying to God. The ruling classes are quite aware that it is only when the social consciousness of the masses of people change that they will be in danger.

IDEALISM

When we speak of an unscientific or idealist philosophy, we mean that the predominant school of thought is based on beliefs devoid of experimental validity. Experimentation with objective facts being the only way man has been able throughout history to determine truth and thus to consciously precipitate development or advancement in various fields of endeavour. One might add also that the wealth of scientific development in the Western World was built upon that wealth produced by the sweat and blood of black men, and that science, and the scientific approach should be our birthright. We should be taught that idealism is outmoded and that the basis of all development is not some dream or ideal out of our minds (love the white oppressor and he will liberate us), but the basis is reflection of objective reality (e.g. overthrow the white oppressor and we will liberate ourselves).

When considering the fact that scientific advances have been able to disprove formerly accepted mysteries, it is amazing that the philosophy of the society goes back some 1900 years and more. This brings us to yet another aspect of idealism: The belief that man's nature or 'human nature' moves in a circular motion, not changing and developing in relation with material circumstances and material advancement, but that man is basically the same throughout history. Thus nothing (according to this trend of thought,) is wrong with accepting philosophies and religions centuries old. Again we can see why this line of reasoning is so encouraged by the Capitalists class who want so much to prevent fundamental change.

Now that we have gone with some detail into Capitalist ideology, let us examine the effect of this ideology on people and personalities.

INDIVIDUALITY

Take for example the question of individuality which is a very significant personality characteristic in Capitalist society and has never been more stressed in any period of history. A characteristic which, is perhaps of the greatest importance to Black people who so badly need to subjugate aspirations of "self" to aspirations of betterment of the "race."

The fetishism with individuality stem directly from the absorbtion with the profit motive and the rights of "private" property which are integral parts of Capitalism. The individual becomes no longer just another person, but each person thinks of himself as special. Self preservation, self advancement and self agrandisement being well learnt by all, through many processes, especially that of competitive education: Because of this cancer of individuality, fostered by Capitalism and Imperialism, we find that men no longer look at themselves as being a part of history, as belonging to a species who help to mold and change the world and who are themselves affected by changes in history and developments in the world. But we see the phenomena of people paying such great value to their lives that they would rather preserve themselves than work towards engaging in the war of liberation of their people. Individuality mania has in effect cut men off from the longline of fellow men who make up the astounding reality called mankind. Are not some of our African Brothers and sister correct in their assesment and respect of ancestors, dead and alive? They show a credible understanding of their place in the line of beings.

The tragedy and irony of this individuality mania in Capitalist society however, is that true individuality is suppressed. One is denied the ability to question, or to change things, one is denied the ability to be different to be a real individual and so one remains a so -called individual only in so much as one conforms with the dictates of the society. A person is allowed this so-called individuality as long as he falls into no contradiction with the wishes of the ruling classes.

EFFECT ON PERSONALITIES

From the time we are born we enter into this society with its capitalist ideology and its institutions already well formulated. As children we are forced to accept the beliefs or prejudiced of the society handed down by parents, teachers, and institutions in general. Almost everything is already defined for us, including the perspective with which we look at the world and its people. Therefore, even if or when we do see things in their true light, we almost automatically apply to them all our already learned pre-conceived notions. In this way our consciousness and our ability to develop as living beings and to seek the truth is poisoned. It is clear to see why it is in the interest of the ruling classes to have things this way, because masses of blindfolded people cannot recover power from them.

In other words, it is impossible to seek the truth within the framework of this cocoon into which we are born, because to determine truth one has to be free, unbiased, full of curiosity and in possession of a questioning challenging spirit. All of which, if it were encouraged in us would expose the many, many loopholes of the Capitalist, Imperialist system and would encourage us to overthrow it and seek alternatives.

The first major effect on our personalities in thus, that our mental lives or consciousness is fossilized from childhood. Being fossilised, we are not mentally alive for our minds are taught to consume facts not to question, not to develop.

Coming back to the notion of the many pre-conceived ideas which fossilize us, let us take one well known example, pertinent to black people. This is the question of organized violence as the only way to achieve our liberation. Why is it that so many poor suffering black people have pre-conceived objections to this? Is it because some scientific experiment has proven that violence is not the only way to succeed, is it that there are not countless examples of peoples who achieved liberation by violence? No. On the contrary science and the people of Cuba, China, Russia, Korea, Vietnam and others have proven that it is the only way to gain power. So that the reason for opposing organised violence is not a conclusion arrived at after careful questioning, experimenting and comparison of relative examples, but is simply one of anti-consciousness. It is in effect that they have been taught, from infancy, in their schools, churches, newspapers etc. that violence is not the way. These black people are blindfolded with a cloth of carefully planned capitalist rethoric, these people are fossilized and will never achieve their liberation until they begin to question why Capitalist-supported organs and institutions preach and condone non-violence.

Having understood the nature of Capitalist Ideology, and how it influences our personalities and our individuality, then we can see that in a like manner, it must influence three of the most important facets of our life: viz. . Religion, education and the family.

EDUCATION

Fomal education is the most important weapon in the hands of the ruling classes and they control both its content and its form. Naturally, the content of subjects, especially in the Arts, is in direct accord with the ideology which have been described previously. As regards the sciences, although scientific "facts" are taught. They are taught in abstraction from the reality of the students life so that from an early age the student learns to disassociate what he learns in school from his other, daily activities. The guide line of all Capitalist, Imperialist education being "knowledge for the sake of Knowledge" not for the advancement of human understanding or to encourage productive activity in the service of others. Knowledge in effect, is for the purpose of self agrandisement. Facts are taught and students are denied the right to develop their intellect through personal research or through finding out for themselves which is of course in accordance with the isolationist principle. So that at the end of one's formal education one has become not an educated man but a learned fool, an expert on abstractions.

RELIGION

Religion in Capitalist societies in encouraged for principally, one reason;- To give legal validity to Capitalist ideology and institutions without having to provide scientific proof. Again I must reiterate that religious concepts in this society have no relationship to the objective reality of the scientific age and is a most direct means of oppressions of the minds and souls of masses of suffering people among whom are countless of our black brothers and sisters.

THE FAMILY

The family, in keeping with every thing else in Capitalist Society, is a direct result of the system of Private property and property value. It is the personification of selfishness and self interest and the home and breeding ground of suppression and oppression of children and also of women. The very concept of "family" is based on the moral code and values of Capitalistic society whose aim it is to foster isolation of peoples and disunity. Consequently, having a family preoccupies people so that they forget about their allegiance to their community or in our case to our race

Valerie

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SECRET MEMORANDUM AND THE PEACE CORPS

The conquest of weak under-developed countries in the second half of the twentieth century is not accomplished by the old traditional methods of military conquest. In the epoch of freedom and self-determination, such conquest can take place only within the framework of what appears to be "freedom". Physical occupation has today been discarded in favour of creating government by bribery, cajolery and intimidation which would play a satellite, puppet role and permit the economic exploitation of the country's natural resources and manpower. If the economy is captive, political control is easy. It is this kind of conquest that a CIA has specialized in, and the Peace Corps is an excellent smokescreen behind which and through which the CIA can achieve its objectives.

If a country and its people are aware of the dangers involved, the dangers are minimised. The aims and objectives of the CIA can be virtually neutralized if the people are made aware of the fact that the Peace Corps, or at least some members of its contingent, constitute a Trojan Horse for the subversion and conquest of the country.

THE SECRET MEMORANDUM ISSUED TO VOLUNTEERS

A remarkably interesting document or rather Memorandum has come to light which reveals the real aim and objective of the American Peace Corps and exposes it in its true colours. It is in fact a secret United States Memorandum issued to the Peace Corps volunteers from Washington over the signature of the Peace Corps Director, Jack Vaughan.

Director Jack Vaughan in his Memorandum, after outlining the objectives of the Peace Corps, informs the volunteers that they are "in the eyes of the World Public, the representatives and missionaries of the United States of America.

Asserting that a "war of ideas" is being waged in the world, the Memorandum lays down the law for the volunteers to be followed.

States Memorandum "In the present stage of the world it is of imperative importance that the developing countries be kept within the framework of the WEST. It is essential to reinforce the struggle against the ideas of neutralism and national egoism. The great majority of the volunteers have shown that they understand this and are doing all in their power to achieve victory in the war of ideas.

The Memorandum sets down certain guidelines for a volunteer to follow and stricly adhere to the principle "a volunteer is a frontline soldier in the fight against communism and despotism for freedom, democracy and human dignity, that may demand not only considerable effort but even may cause hardship and danger.

"Teach the American way of life and show the people of the less-developed areas how to think rationally and act effectively."

"Use all means and opportunities for strengthening the position of those political personalities and groups which support the ideas of the West."

"Direct their efforts in the field of political and social development to counteracting the spread of Communist ideas and methods, foster and inculcate the ideas and methods of private enterprise and personal initiative and demonstrate their evident superiority. This is the only way in which the developing countries can expect the establishment of effective co-operation with the West."

"In countries where the leaders adhere to the principles of nationalism and socialism, volunteers should cautiously but steadfastly oppose the dissemination and acceptance of those theories."

"As a specially trained man, the volunteer should afford all possible aid to any American present in the country where he is working, particularly those who have wide contacts with youths, students and intellectuals."

Regarding the personal behavior of the Peace Corps volunteers, the Memorandum lays down certain laws which further expose it.

"It is the duty of a volunteer, says the Memorandum, to pay particular attention at any and all expressions of antagonism to himself as an American and to the United States of America."

"Formulate all public oral and written statements in such a way that they cause no harm to the USA and may always be amended, always bear in mind that the success of his work may be put in jeopardy if his standard of living is very high, if he spends all his free time in the company of his fellow Americans and other foreigners, or attends clubs, etc. to which the local population has no access, avoid creating any incidents, particularly those that may be used by local extremists (they have the Communists in mind) for retaliation since Peace Corps volunteers are not protected by diplomatic immunity and privilege."

"Note any mistakes made by his collegues and report them, when he deems it necessary, to the Peace Corps representatives in the host country."

"Remember that diseases are prevalent in the developing countries, especially those with poor or non-existent sanitary services. This is of a particular importance in the case of those volunteers who are to be self-indulgent and enter into sexual relationships with local inhabitants (especially coloured people) many of whom suffer from veneral and other contagious diseases."

The memorandum is still more revealing and shocking because it speaks of the jobs these volunteers are supposed to carry out in their host countries. Writing under the heading "Liaison Between Volunteers and Headquarters" lays down the following objectives.

"Peace Corps volunteers carry out their jobs in the country to which they are assigned in close contact with the US Embassy, USIA Missions and other US Agencies. The US Ambassadors and Ministers, as heads of diplomatic missions abroad, control the activities of the Peace Corps volunteers in their respective countries."

"All such contacts must be kept absolutely secret since any leakage would produce an undesirable reaction from public opinion and officials of the host country."

"Liaison between groups of Peace Corps volunteers abroad and headquarters in Washington can be effected through the facilities of the US Armed Forces."

"Important reports should be sent through the diplomatic or army communication services."

"All information of the district in which a volunteer is operating (such configuration of the land, climatic conditions, the flora and fauna, water supplies, particularly fresh water, the condition of all transport facilities, the density of population, the state of public opinion, particularly with respect to the USA, the strength of support for the East and Socialist ideas) is of great value and should be sent to the Peace Corps headquarter in the host country and on to Washington as it is obtained in the field."

"Regions which are being used by disruptive elements and which could, in the future, come within the sphere of the interest of the USA are of particular importance and special effort should be made to collect information regarding them and transmit to the headquarters."

"Care should be exercised in personal correspondence. There have been cases when private letters have fallen into other hands and been used against the volunteers. It is prohibited to send any message in a private letter that can be used against the interests and aims of the Peace Corps."

"The Communists believe that time is on their side in the cold war, that sooner or later the developing nations will turn Communist without a shot ever being fired, that history, social forces, poverty and the hatred for the colonial powers will tip the scale in their favour."

"We stand ready to match our volunteers against anything the Communists may CONCERT. We doubt that the challenge will be accepted. But one thing we are now certain, the Peace Corps volunteers have met the challenge of life. They have gone abroad in an "army of peace" and they are returning with a maturity and an understanding of the world which will make them the national leaders in a generation soon to inherit the complex problems of an overcrowded planet."

This was the essence of the Secret Memorandum issued by the States Department to the Peace Corps volunteers.

Let our people not forget that what ever may be the intention, the Peace Corps volunteers are functioning all over Asia and Africa and Caribbean under the instruction given in this top secret Memorandum.

Now that the instructions given in the Secret Memorandum have been made public, our people have no more doubts as to the real motives behind the United States in giving the Peace Corps assistance to our country.

"CUSO IN THE CARIBBEAN"

On Wednesday 4th February, 1970 a lecture was given at MacDonald college by a Professor Burgess, who for some time acted as a headmaster in Jamaica under the auspices of C.U.S.O. The poster which advertised the lecture read as follows: "CUSO, CUSO - swing from a palm tree, West Indies with Professor Burgess".

The wording of the poster itself reflects the attitude which this Professor of Education has towards the people of the Caribbean. This poster is similar in nature to the racist cartoon that appeared at Sir George, and it shows that MacDonald College is no different. What else do we expect in a society like this?

The following is an extract from a CUSO volunteers' Conference titled "what to expect" - the statements made are in tune with the wording of the poster which appeared at Mac Donald. Moreover the ideas contained in the extract are definitely racist and insulting to black people and makes us wonder what such people could ever teach to our children at home.

The expectations of new volunteers:

1. Often no curriculum and no syllabuses in elementary and Junior Secondary schools.
2. Textbooks and equipment are often non-existent.
3. Headmasters may "appear" inefficient but volunteers must be prepared to work with him.
4. Lack of discipline.
5. The children are often not eager to learn.
6. Many of the students in the high schools have not passed the Common Entrance exam. (Promotion is done by age, not by achievement).
7. Differences in every respect e.g. times of rising and setting of the sun almost static; noise of donkeys, roosters, dogs at every hour.
8. Volunteers should lower their expectations, realise that they are not going to change the system and that they will make most progress and find most rewards in one to one relationships. They should not compare everything with Canada.
9. They can expect frustrations which they can't leave as they could in Canada because of their commitment.
10. They can expect to neither understand or be understood by the children initially. Must learn to speak slowly.
11. They can expect to be both mentally and physically tired for the first three to four months.
12. Housing can be expected to be poorer in every respect than what they are used to in Canada.
13. Single girls should expect that W. Indian men are faster and less hypocritical about sex than Canadians and that they are emotionally more vulnerable at the beginning of their two years than previously.
14. There are many striking manifestations of wealth and affluence, often mostly confined to relatively few people but especially prominent in the larger territories. A small middle class will seem all too often selfish and unconcerned about the needs which exist. Volunteers in many areas will say "we are not needed here - the country has enough to look after its own needs" - but these are thin layers and the needs for better educated personnel are soon apparent. If there were no 'brain drain' they could look after most of their needs - but the 'brain drain' is the most crucial problem the Caribbean faces. That is why we are here.

(Extract from a Volunteers Conference)

Mrs. Violet Claxton Sandy, from Nevis, West Indies, who studied at L'école de Beaux Arts de Montreal for five years and at the Museum School of Fine Arts for one year, is now putting on a one man exhibition at Place Bonaventure, at the Better Living Centre. The exhibition runs for three weeks from the 5th Feb. to 27th Feb. 1970, and it reflects the tropical aspects of the Caribbean. She divides her time between teaching at Loyola Art Centre and Saint Victor Art Centre, painting and studio work.

HISTORY COLUMN

rican Communalism
nt'd)

African communalism also provided Ancient African with a system ocalized government through which lividuals could effectively partici- e in the governing of their country. is localized government, instead of highly centralized one, operating thin the framework of a party sys- n, is the key to true democracy. ch commune was autonomous and vided whatever was essential for immediate environment. There was e a central council (an aggregate members of local governments) ich dealt with problems that af- ted the nation or society as a ole. Thus, the whole structure of mmunalism could be broken down follows: each individual participat- freely within a family unit which, turn, was part of a commune which s an autonomous part of a whole tion. In this way, each one worked, ared and loved for the benefit of ation.

In these communalistic societies, rruption and abuse of power were lanced out by inner dynamics. In past columns dealing with Ancient rican societies, the said dynamics re made quite clear; the unity of aspects of culture, i.e. religion, litics, economics, social relations, :., so that moral interests were separable from politics and from er communal material and spiri- l interests. Corruption and abuse power would, therefore, upset the ity or harmony of such societies d offenders would have to be re- ved immediately to prevent general cay. However, the Europeans came th their Christianity; the Protest- ts with their ethics, and the Roman tholics with their Papal charter, th giving the Europeans religious action to exploitation in all forms. ith Christianity as their media, they filtrated the African societies with eir European values, languages, and lture and destroyed communalism, basis of African culture.

ecay of Communalism

The decay of communalism could sily be rephrased as the European- ng of Africa for they both reflect d mean the same. The Europeans d no respect for what they met Africa, they realized that Africa s different - hence, it must either destroyed completely or exploited the maximum. This attitude towards eople of different cultures, is deeply ted in the history of Europeans. owever, what they did was psycho- gically destroy Africa and at the me time, exploit it to their fullest sility. This was done very system- ically. The minds of the Africans re perpetually worked on by the issionaries while the traders took way slaves and other forms of wealth. he materialistic, greedy impulse of e European was slowly transferred the Africans; the civil wars became ore and more rampant as the na- onalistic Africans tried to fight the hite-washed ones who always had e colonial authority behind them. he Spiritualism of Africans which educed the harmony between them- lves and their society disappeared. oreover, the civil wars, general dis- rmony and destruction (such as the rning of crops, massacres, and the lling of men as slaves - all per- trated by the Europeans) caused e family unit to fall apart. It was ke pulling a mat from under some- ne's feet - this leaves one stumbling blindly and confused.

The structure of communalism was replaced by European beaurocracy and force machinery. The concept of communal living was destroyed for under the new civil situation, each individual African was forced to see for himself. Some even took slaves so that they could give them to the slave traders, thereby saving their own skins. Bank and status became associated with wealth and "classes" came into existence. The atmosphere in which one's culture could evolve no longer existed and this continued for almost 200 years. During this time, very few original values and traditions, the basis of all societies, could be handed down from African parent to child so the African became a man with little knowledge of himself. The Europeans then, in order to ease their consciences, distorted the facts and made it seem in history that the African was always like this - Africa then became the dark continent with primitive, "savage" people, while Europe travelled through its age of enlightenment and moved on to its Industrial Revolution. (Next issue – Slavery as the basis of the Industrial Revolution).

Odinga Mbaso

RHODESIA:

Ian Smith stated he would take reprisals against Zambia, if Zambia continued to "Habour and assist" Rhodesian terrorists. Smith asserted that evidence obtained from guerillas captured during current operations in the Zambos Valley proved Zambia's conivance in infiltrations into Rhodesia by African Nationalist bands. Since the latest guerilla activities began early this month, Rhodesian authorities report that 11 guerillas and two Rhodesian soldiers have been killed.

WASHINGTON:

The supreme court rejected Harlem representative Adam Clayton Powell's bid to recover $30,000 in back pay and fines from congress. The court refused Powell's request for a hearing.

PHILADELPHIA:

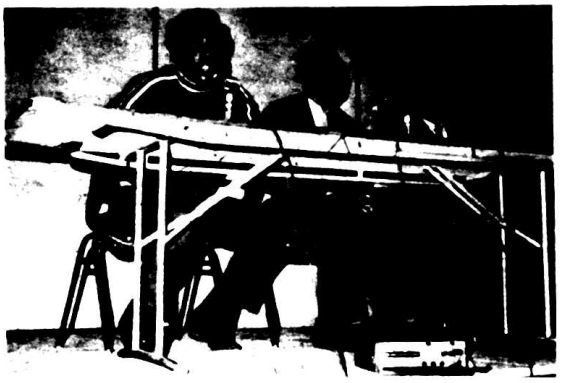
Black and Arab students demonstrated with Ethiopian students on Jan 9th, 1970 protesting the Ethiopian regime Haile Selassie and the recent murders of students in Addis Ababa. A memorial service was held at a rally following the march.

WASHINGTON:

U.S. Government reported last week that negroes have made "impressive gains" in their social and economic condition but "wide descrepancies remain" between them and other Americans. A report issued by the Commerce Departments' census bureau said that unemployment among non-whites increased by 21% during 1968-1969.

JAMAICA:

Canadian troops are back in Jamaica, engaged in military training and perpetuating Canadian military imperialistic ambitions.



Bro. Carl Paris (left) of McGill University, introduces Dr. C. L. R. James (Center) and Dr. Nathan Hare.

Dr. C.L.R. James on Black studies.

Dr. C.L.R. James, famous West Indian author and historian, author of Black Jacobins and more recently a History of Pan African Revolt, expressed his views on Black studies to a large audience at McGill university ON Friday January 30th. His appearance in Montreal was arranged by the committee for Black studies at McGill University.

The main points which he raised were (1) the industrial revolution, the forces which went to make it and the contribution of black people in the political and economic transition, (2) The study of certain individuals namely Richard Wright, Paul Robeson, William Faulkner and Wendell Phillips, and (3) Africa today, Nigeria in particular, and the tremendous development taking place in Africa. These constitute a wide variety of subjects which can form the basis of a faculty of Afro-American studies.

In his opening remarks Dr. James stressed that Black studies cannot be a substitute for black struggle. Black studies are merely a part of the general struggle of black people for complete emancipation from the physical and intellectual difficulties from which we suffer.

Black Studies is a necessity because of the failure of white studies and must not be considered a concession granted to black people. It is necessary for the development of intellectual life in general. A faculty of Black Studies would not be opposed to the general line of education and teaching and should include the following:

(1) General History; (2) Specific History; (3) Some persons who if studied, would be useful work for a faculty of black studies, and (4) The role that Africa has to play.

In dealing with general history and specific history James noted that prior to the industrial revolution there had been no significant changes in modern civilization. The industrial revolution which was due fundamentally to slavery and the slave trade, changed society from the ancestral, traditional, and mercantilist way of life to the modern industrial and social regime and was brought about with the extreme assistance of black people. He elaborated on two examples; The French Revolution and the American Civil War, both of which were saved from defeat by newly freed blacks who had destroyed the British army in San Domingo, Martinique, and Guadeloupe, and by the blacks who joined the U.S. North to defeat the feudal system in the South. He cited those two examples because the French Revolution ushered in the new world and the American Civil War made the United States become what it is today. The contribution of black people had been significant and a study must be made.

Dr. James went on to recommend the study of four individuals. Paul Roberson, Richard Wright, William Faulkner, and Wendel Phillips. The study of these four men, their lives, and their writings, would illuminate the role of the intellectual, the nature of the society, the functions of politics and the individual, and the attitude of society on the individual.

In dealing with Africa he mentioned Nigeria as a country with a tremendous historical and artistic past which is still alive today. The people are a product of a tremendous political development. The civil war was not a sign of backwardness but rather a sign of getting rid of what had dominated them in the past, and now they have to make their way, being responsible for themselves for the first time. We would be better able to understand the famous civilization of ancient Greece by studying Nigeria and by watching what we are still able to see in that country today. Africa is the least explored and has the most badly written history and a study of that continent must be done.

In closing he drew our attention to the kind of politics which has appeared in Tanzania under the leadership of Dr. Nyerere. A kind of politics which has not appeared in the world since the death of Lenin in 1924. He read part of the ARUSHA DECLARATION put forward by the governing TANU party (name of the ruling party in Tanzania) which describes a TANU or government leader, and pointed out that the requirements for leadership excludes seventy to ninety percent of the leadership in backward and underdeveloped countries. In the area of education in Tanzania, he made reference to a speech by Dr. Nyerere in which he outlined an educational system, which would put an end to the system which removed students from the mass of the population and created them into a kind of aristocratic elite. Instead along with the change in the cirriculum, schools must become economic communities as well as social and educational communities, and there should be the same kind of relationship between teachers and students in the school community as exist between parents and children in the village. In Dr. James' view, that is a tremendous step forward in education and is of value not only to Tanzania and Africa but also to all who are interested in the development of the community and of education in all parts of the world.

Dr. James lectures at Federal City College in Washington D.C.

Also on the program was Dr. Nathan Hare who spoke on Black Nationalism and Black Revolution.

Clyde Cunningham

"POWER TO THE PEOPLE"

The Black Panthers charged with conspiracy to bomb transit facilities, police stations, department stores and the Bronx Botanical Gardens, greeted a New York judge on Monday, January 2nd with "Power to the People."

In the morning session, the defendants demanded that their families be seated in the packed courtroom. Efforts were made to satisfy their demands in the afternoon.

At one point, defendant Michael Labor made an attempt to walk to the defense counsel table and was restrained by one of 40 court guards who surrounded the court. Shouting and a brief scuffle broke out and for the rest of the day, Lumumba Abdul Shaker and other Panther defendants kept a dialogue going with the spectators who chimed in with shouts of "Right On."

Motion Refused

Defense Attorney, Gerald Lecourt, made a motion that the presiding judge disqualify himself becuase "there is no appearance of justice in this court-room." When Assistant District Attorney, Joseph Phillips got up to offer a rebuttal, one Panther called out "sit down faggot." The judge denied the motion.

Gesturing at the 40 guards in the court, defense counsel declared he would "not continue" the case under the police state conditions. The judge replied, "You will continue"/ and proceeded to lecture the defense attorneys for "giving encouragement" to the chaotic conditions which existed in the courtroom. *N. Y. Reporter*

GIVE A DAMN

"Hey boy, your hair is getting kinda high - go home and come next week with a haircut."

"You girl, your hair is too frizzy. Trim it, and no explanations."

"Hey you, your attire is unfit for school. Why don't you quit and go to work. You would be much better off?"

Folks do these lines seem familiar to you? Of course not, because you are not aware of the situations that exist in the high schools of Montreal. These are only mild illustrations of the absurdities we Black students must face. After all why are we persecuted for being ourselves while the white students are running around with long unkempt hair? Why should we be faced with the constant threat of expulsion if we - so to speak - 'rock the boat' when the mediocre white student is given a few detentions or suspended for a day or two? If a white student is mischevious in school, the administration would break their backs to figure out why this is so. The black student would be considered too aggressive or downright impudent and malicious with-out a chance to defend himself. No attempt is made to analyze this student's environment or to consult his parents. For blacks who are finding it very rough, they are given no encouragement to push on. The only encouragement we get is negative which states clearly - get out of school. No wonder there are so many drop outs among us. Most white teachers don't relate to us. We could stand on the window-sill and jump right off and they would probably say: "I hope that coon didn't damage the plants on his way down." From day to day the black student exists in a vacuum with no insight to his future. To be black is a crime and every move that is made to assert our blackness is blocked and stifled which just builds up hostility and frustration in us.

Of all the high schools the one which stands out the worst is Montreal 'Bastille' High. Why, only the other day a brother received a note to go to the library. Also a white student was on his way there for the some reason and they both encountered a white teacher in the hall. The brother was stopped the white boy being allowed to go on his merry way after which this white teacher took the brother's note and told him that: "He was not fit to go to the library." The brother was then sent to the office. Later the brother was sent home because it appears he had flicked someone with a towel. A sister was told by a white security guard to get off the gym floor with her boots on. This white guard felt that she was not moving fast enough so he decided to manhandle her. The sister appropriately retaliated by telling this guard to: "Take his white trashy hands off her," and for this reason she was chastised. The sister was told this was a racist statement and she could be taken to court. Her mother was summoned - but the situation was like someone with cerebral palsy singing 'I'll live to walk again', - the sister was suspended. One example that reveals the chasm that exists between the faculty and black students is the one of Mr. Key - an Australian Chinese teacher. It appears that Mr. Key had distributed some papers to his grade 9 class in which there are two Black students. This said article was written by a racist and it completely degrades and dehumanizes black people. An excerpt from this article is quote: "The Negro variety is the lowest and stands at the foot of the ladder etc. The very strength of his sensation is the most striking proof of his inferiority. All food is good in his eyes, nothing disgusts or repels him etc. Taste and smell in the Negro are as powerful as they are undiscriminating. He eats everything, and odours which are revolting to us - white race - are pleasant to him." This article was shown to a few Black teachers but some did not want to be involved. Others took it before the English Department. This dilemna deeply upset the Black students especially the two in Mr. Key's class because no one really understood his motive.

When the matter was investigated Mr. Key apoligized humbly and stated his purpose. Quote: "I used the article on 'The Three Great Races' by Joseph Arthur, Comte de Colineau in two English classes for the purpose of developing comprehension, logic and clear thinking in the students' minds. The writing was to be analysed in order to see clearly - a) The obvious malicious racism in it. b) To select weaknesses in the writer's arguments and using these weaknesses, completely REPUDIATE and strongly condemn in full the conclusions stated by the author. It was considered that by analysing such an important topic, the students involved, would see much more clearly the injustices and enormous problems racist theories have caused Mankind."

The fault Mr. Key had made was to underestimate the extent of the reaction that he would receive from the two Black students in his class however, good his intentions were. It is interesting to note that black students are exposed to so much smut about themselves from within and without the system that they even begin to believe it. That is to say these subtle derogatory statements become an auto-suggestion therefore the Black student is more sensitive than his white

The Road to Unity - Part II

The Black groups from the Caribbean the Feb. 11th Defense Fund Committee and the students involved in the incident at Sir George Williams University made their initial ties two weeks ago. On Sunday, February 8th, they reported back after having spoken to their respective groups, with a view to arriving at some cohesive working plan. All the participants undertook to call meetings with all blacks from their particular islands and not just those who are members of associations in order to develop better communication with them and in particular to discuss Sir George Williams University.

Rosie Douglas outlined plans for *Solidarity Day on February 28th* representatives from the different islands will approach their governments to send telegrams of support on that day.

The next meeting will be held Sunday, February 15th at 6530 Wilderton Avenue at 4.00 p.m. Further information can be obtained from Sister Jean Depradine at 738-5040.

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MALAWI'S EXPULSION DEMANDED

African nationalists exiled in Zambia called for the expulsion of Malawi from the Organisation of African Unity for backing off resolutions condemning white regimes in Southern Africa.

At the annual eleven nation conference of East and Central African Foreign Ministers held at Lusaka, Zambia, the delegates spoke strongly against Malawi's policy of friendship with white racist regimes of Southern Africa.

The conference expressed sympathy with the victims of bombings by Portuguese troops in Angola and Mozambique, condemned Britains handling of the rebel regime in Rhodesia and praised Sweden for ordering her concerns to withdraw from the Cabora-Bassa hydro-electric scheme in Mozambique.

At a news conference, Malawi's Minister of Agriculture said his country would co-operate with neighbouring white regimes and that Malawi does not believe in the resolutions recommended by the conference for transfer of power to Africans. President Banda of Malawi, whose country maintains a diplomatic relation with Union of South Africa, has persistently denounced the African nationalist policies of other independent African states. *Kofi*

LESOTHO

State of Emergency

The government imposed a state of emergency in this black-ruled enclave in South Africa in the aftermath of turmoil in elections held on January 27th, the nation's first, since obtaining independen e from Britain 4 years ago.

Chief Lebua Jonathon, prime minister, after apparently loosing the elections, suspended the constitution, declared a state of emergency and put the constitutional monarch, King Moshoeshoe II under house arrest. He accused the Bosuto Congress Party led by Ntsu Mokhehle with intimidation. His white led police force arrested Mokhehle and several BCP members. Bosuto Congress Party claimed it won at least 33 of the 66 seats contested in the general elections.

The election centred on this country's relationship with the apartheid regime of Union of South Africa. Prime Minister, Jonathan, pro-South Africa, insists that close and friendly relations with South Africa is Lesotho's logical course. Mokhehle had promised, if elected, to loosen what he called South Africa's continued hold on the country. The BCP leader pledged, "We will negotiate with South Africa on man-to-man terms. We won't allow South African police a free run as they have now, nor will we have South African civil servants running our country." *KOFI*

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BLACK TALENT: WHITE VALUES

- Last Saturday night, a Black club called "The More the Merrier", held an "Arts and talents" night at the Union United Church at 3007 Delisle St. The audience of close to 100 was predominantly Black. The mistress of ceremonies, a Mrs. Winnifred Clayton, handled the program with grace and poise, and a pleasant atmosphere was maintained throughout the evening.

To open the program, all the people who had works on display were called on stage and introduced to the audience. After this intreduction, the actual "talent" show began.

Lorrain Crozen, the first performer, and her brother Roy showed good musical backgrounds. They both tried to relate fully the songs that they sang. Lorraine accompanied herself, and later her brother on the guitar. She especially pleased the audience with her rendition of the hymn. "I asked the Lord", which she dedicated to the deceased Mr. Charles Harnsley.

Several students of Mrs. Daisy Sweeney, the director of music at the Negro Community Centre, were another feature. They impressed the audience with their musical skill. One of their selections, a recorder duet by two pretty young sisters, was particularly impressive. The tune was a difficult one which had been composed for the piano. Again the two sisters, who live very far from each other, had to practise over the telephone. In spite of all that, they did a good job. Brother Douglas Freeman read two of his own poems. They were "Love by a Stranger" (a poem about Christ), and "World" (in which he called for the destruction of Racism, war, rebellion, etc.) A ballet dance by the younger two Clayton sisters, and a tap dance by the older two Clayton sisters were other highlights.

The ingredient that was so obviously lacking throughout the program was finally supplied when 14 young brothers and sisters came on stage and added some Blackness and soul. This group, the internationally acclaimed "Bwanna Temple Combo Drill", did a "together" combination of rythmic soul steps and chants which brought back memories of home (Africa). The audience, a supposedly staid group, responded in spite of themselves and a new spirit of Black defiance swept through the air.

All in all, the show was well organised and many hours of hard work must have been put in. One major fault though was that most of the items were so obviously white, (white songs, dances, etc.) Thus the "Arts and Talent" night, in reality turned out to be another "Negro" endeavour to match white values of acceptable entertainment.

Sister Olabisi

POEM

in the prison of my Skin

In the prison of my Skin
the colour of my coats
is reflected
towards
the traditions of humanity
are insignificant as
broken shells
on deserted shores.
Within the prison of my Skin
all etchings
are obliterated,
my once 'humane' love
are but abstractions
humanity
has
fed my youth with scorn and decent
has
implanted stigmas, limitations to colour
has
smothered my originality to mimicry
has
mixed within my skin
non-complementary colours.
Within
the prison of my skin
I
a lover of my natural
things.
expressed prophesies
of strength are
mingles
in barren shells
amongst the walls
of my skin
genial spirits make
time
for destruction

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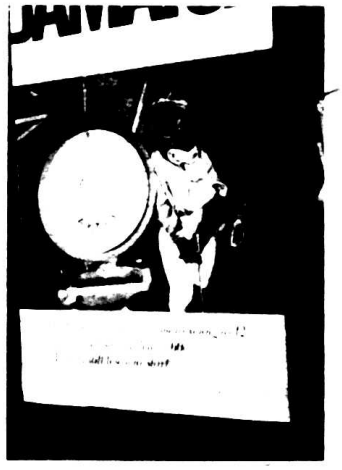

OFF THE WAVELENGTH

Recently an event occured which served to misrepresent or under represent the true picture of the Blackman today.

It was given by the Jamaican party government backed by the Tourist Board, in honour of the Montreal Men's Press Club. The theme was supposed to be "This is Jamaica". However, the only representation was a handfull of Jamaicans, including the Assistant to the High Commissioner, and a band composed of Jamaicans living in Montreal - The Winflies. The main part of the evening, except the music presented, was by a Canadian comedy team known as the Comedy Crackers. Perhaps they were the guests of the Montreal Men's Press Club. One would think that the Jamaican people living in Montreal are the best people to speak of and present Jamaica. This only goes to show the alienation of the Montreal Men's Press Club and the Jamaica Tourist board from the black community in Montreal.

Some of the Jamicans present told this reporter that they were offended at a poster showing of a black Jamaican boy with the caption "In Jamaica our jockeys start at age twelve, and our bets start as low as sixty cents" They wondered what his counterpart in Canada would be doing at that age.

If this were a soft sell, then the Jamaicans living in Montreal should have been represented on a large scale in order to counteract the usual ste o-type of blacks who sing and are al ways ready to serve. Indeed, with all the current talk of CARIFTA getting together etc. those under the jurisdiction, even if partial, of the Jamaican Government, should be promoting this policy wherever they may be for the non-Jamaicans from the Caribbean living in Montreal, who also must know about Jamaica, should have been included in the audience.

Any event with the theme "This is Jamaica", if it is to be correct should consist of a many sided presentation of Jamaica and should include many Caribbean and other people who may be interested in learning the true facts of Jamaica.

by Gordon S.

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PHONE: J. BRADSHAW

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BULLETIN BOARD

Family Rap session Saturday Feb. 14th 1970. Soul food and Soul Music 218 Bernard St. W., (near Park) - Donation. Proceeds to Feb. 11th Defence Committee.

Bwanna Temple Presents Soul Food! Soul Music! Sat. Feb. 28. 1970, 6pm. - 11 pm. Union United Church, 3007 Delisle St. Adults $1.25. Children 75c.

Negro theatre Arts Club Presents "Old Judge Moses is Dead", Feb. 20th & 21st. Time: 8p.m. Place - Union United Church, 3007 Delisle St.

Black Film Presentation - Feb. 22nd at Union United Church, 3007 Delisle st.

Valentine's tea - Sunday Feb. 15th at 1.00 p.m. at Union United Church, 3007 Delisle St. - Donation.

Family Fete!- Friday Feb. 13th, 1970, 2556 St. Antoine St.

Fund raising dance on Feb. 20. - Carpenters Hall Music by Meletones Steel Band. Proceeds to Feb. 11th Denfence Committee.

cont'd page 7

counterpart. For example Blacks did not want to be referred to as Black before because the establishment led them to believe that black was evil and dirty. Now Blacks are proud to be referred to as Black. But why this slow awakening? It is because Blacks have been psychologically outwitted to give the wrong connotation to things pertaining to themselves. Hence, had the Black students been aware, they would have recognized the degrading article for what it was - trash - and throw no further light upon it.

We blacks have to rid ourselves of this complex because we are not inferior. The fact is that most white kids in a Black child's situation would have a nervous break-down or just dry up and die. Any nurse in pediatrics will tell you that Black Babies are always stronger, faster, and more active than white babies. Moreover if both Black and white babies were sent out into a non-racist and truly democratic world is there any question of who would be Boss? Our problem is we don't know the awesome potency of our black presence.

Do Black parents know, of the agony which we go through. Do they take any steps to make their voices heard - in regards to rectifying these unjust and humiliating situations? The ans wer is no! and as long as these situations are allowed to exist and no corrective measures are taken soon, we high school students feel that we might as well attach strings to our limbs - that is to say we are puppets. Leading up a dead end street in a system that cannot relate to us.

Folks if this article did not shock you, it means that you are not fulfilling your obligations as a parent and furthermore, you are scrupulous. Change - CHANGE - C-H-A-N-G-E into a black self and face reality. If this article does move you, like it is supposed to, you as a parent should have a sincere discussion with your sons or/and daughters, in regards to rectifying any injustices that they must endure in their school. Show us you care, Give a damn.

Brother Kelly B

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